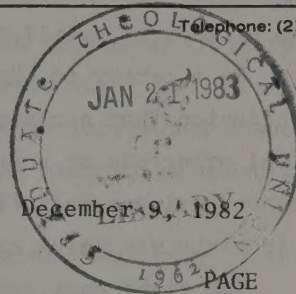


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SYNOD TO DEBATEUNILATERAL NUCLEAR DISARMAMENT

DPS 82253

LONDON (DPS, Dec. 9) -- Great Britain's role in nuclear arms strategy has been historically a somewhat passive one as a willing vehicle for U.S. weaponry and tactics and it is that passivity that is shaken in a Church of England report calling for -- among other things -- unilateral nuclear disarmament, by the United Kingdom.

The report, by a working party of the Church's Board of Social Responsibility, will be presented to the General Synod for debate in 1983 but its existence has already pricked the ruling Conservative party into response.

The working party was chaired by the newly-appointed Bishop of Salisbury, the Rt. Rev. John Austin Baker, a theologian and author who has served as chaplain to the speaker of the House of Commons.

When his working party examined the question of nuclear weapons, Baker was moved by remorseless logic to the conviction that "nuclear weapons are a direct denial of the Christian conception of peace." The seven members of the working party became persuaded that "the nuclear element in deterrence is no longer a reliable or morally acceptable approach to the future of the world."

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The heart of the working party's recommendations is that Britain should renounce its independent nuclear deterrent in the hope of putting new life into the non-proliferation treaty, and in the further hope that by such an act of renunciation, the process of multilateral nuclear disarmament would be advanced.

In a letter to the *Times* of London, the bishop put it this way: "Our conclusion that nuclear weapons cannot be used in a way which respects the vital principle of noncombatant immunity is based on the fact that nuclear weapons release radiation, whatever the target, and that this radiation is distributed in a way which cannot be accurately predicted."

The eight-part report examines the nature, effects, strategies and risks of the weaponry and nuclear policies, key political developments, just war theories, wider theological and ethical issues, policy options for peace and presents conclusions and recommendations which include:

#### CONCLUSIONS

- The 'Just War' theory as it has developed in western civilization rules out the use of nuclear weapons, because of their indiscriminate nature and the disproportionate effect of a war in which there would be little chance of winning in the normal sense of the word.

- The nuclear component of deterrence allied to 'flexible response' is implausible given that the strategies of the East and Western power blocs are incompatible.

- The concern of those supporting deterrence is stability and security: that a balance of nuclear arms between possible opponents will forestall a potential aggressor. But the improvement in the accuracy of missiles and the development of smaller-scale weapons have led to theories of nuclear war-fighting and have weakened deterrence, making nuclear war seem thinkable where once it was unthinkable, and greatly increasing the risk of escalation. For Christians, the vision of a world entrusted by God to the care of the human race rules out the possible use of nuclear weapons.

- "If a deterrent is to work, you have to convince my enemy that you are willing to use it but if you have to use it, it has failed."

#### RECOMMENDATIONS

- Disarmament negotiations should be vigorously prosecuted and renewed efforts made to secure a comprehensive ban on nuclear tests.



- Members of Parliament should be given more accountability on defence and disarmament within Parliament.

- The general public is to be encouraged to inform itself on the issues of nuclear weapons and nuclear war and the media must recognize the responsibility it has for presenting the subject in an objective and assimilable way.

- Positive cooperation between the East and West blocs on social and economic projects should be developed, and the Church needs to set an example in encouraging peace within and outside its own fellowship.

- UK should adopt a unilateral policy to reduce the nuclear weaponry of the NATO alliance, in the hope of encouraging multilateral reductions: strength identified simplistically with the number of weapons a side possesses may actually jeopardise security.

- UK should renounce its independent nuclear deterrent for moral reasons in the hope of putting new life into the Non-Proliferation Treaty and also to eliminate the destabilising effect on the world situation of several independent centres of nuclear decision-making within the Western Alliance.

- UK should cancel the order for Trident, phase out Polaris (including work on Chevaline), and negotiate a timetable with her allies for the gradual disengagement from other nuclear weapons: weapons of British manufacture; US made 'dual-key' weapons, US Air and Submarine base facilities and the projected Cruise missiles from 1983.

The 190-page report: The Church and the Bomb, is published jointly by The Church Information Office and Hodder & Stoughton.

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CENTENARY IN MOZAMBIQUE:  
'TO SEE WHAT GOD IS DOING'

DPS 82254

(reprinted from *USPG Network* by the Anglican Consultative Council)

LONDON (DPS, Dec. 9) -- The centenary of the arrival of Anglican missionaries was celebrated in Mozambique in 1982 with the northern diocese of Niassa marking the occasion in July and the southern diocese of Lebombo in October.

Representatives of each diocese hoped to attend the celebrations of the other, despite the great difficulties of travel and enormous fares. Because of these, Bishop Dinis Segulane of Lebombo says he has not been able to see Bishop Paulo Litumbe of Niassa for a year.

Both bishops were consecrated in March 1976: Bishop Dinis had just reached his 30th birthday -- the minimal canonical age for consecration -- and so became the youngest bishop in the Anglican Communion. Paulo, in his 60s, was a veteran of six years in a Portuguese jail, immobile for two of them from thighs broken when the police threw him into the hold of a ship. Since then he has walked much of his huge rural diocese and, with Dinis, by his confidence in his Lord and love of his brethren, Christian or Marxist, has shown the world how the Church can be renewed amid adversity.

Dinis came to Britain in the summer to share with the Churches in Britain the meaning of the theme of the 1983 World Council Assembly in Vancouver: "Jesus Christ, the Life of the World."

Mostly, he told the missionary society, he came to listen: among a number of other places, he visited Brixton and Belfast. Of Northern Ireland he said: "I found I had to look very seriously at our sometimes triumphalistic attitude when we have our church full of people, which seems to me that we have to distinguish between going to church and being the Church."

The difference would seem to be something which Christians, through adversity, have resolved in his own country, though he refused to be triumphalistic about it. "People are not being very good Christians, but they are being strengthened," he explained. "The prayers of the saints around the world are being heard."

The Mozambique government started closing Anglican churches in Lebombo in January 1979, beginning with the cathedral, "at exactly the same time when we were dedicating a new church elsewhere," said the bishop. "We found that it was really the Crucifixion and the Resurrection."

The Churches officially closed were those near schools and hospitals. It was said that there would be a confrontation with the Marxist ideology if those

were kept open. Children on their way to school would see people going to church, and that might mislead children into believing that there was a God. Or people going to hospital might think that God could cure a disease. Therefore you had to close down all these churches and people would see that the answer to all human problems was in education and science.

At the same time it was forbidden for people to worship anywhere except in church -- example out of doors or in their homes, and for the Sacraments to be administered to children under 18.

The latter ruling has been ignored by the bishops and clergy, who put the laws of God first, and the former, as time has shown, by the congregations.

Of the closure of churches, Dinis' comment to USPG was (typically): "I don't think this is terribly important for us at the moment. It is not important to concentrate on what men are trying to do with God's Church: what is most important for me is to see what God is doing with His Church.

"Before the closing of churches we had one Confirmation a year. After that we had three Confirmations a year. At one church, where there had previously been 80 to 90 people present, there were 500 people at the Confirmation.

"The priests report that they have reached far more people during Lent in 1980 to 1982 than they had done in previous years, and that young people have been far more enthusiastic about evangelism."

Despite the ban, people have been worshipping in the open and in their homes. Some people have had the courage to use their closed churches. They said "Well you know, actually the church has no door, so why don't we just go in and pray and face the consequences?" So they did, and nothing untoward happened.

"They had no feeling of hostility toward the government in any way," said Dinis. The government, for its part, has permitted the reopening of some churches, notably in Maxixe, where four churches had ceased to function, one being pulled down by the militia.

Poverty and the breakdown of family life were greater problems, said Dinis. The diocese had instituted a day of prayer and fasting on the first Friday each month to pray about all their difficulties. Afterwards, the congregations take practical action, distributing clothes and helping the needy repair their houses and grow food.

The other most important aspect of Church life in Mozambique at the moment is training for evangelism, Dinis emphasized.



Each Christian is expected to bring, as a minimum, one other person to Christ each year. A Department of Christian Formation has been created to equip people for evangelism, and the Anglican effort is co-ordinated with that of other Churches by means of combined training.

Theological training goes on apace. They are now 12 men in training at the Anglican seminary in Chamuncula, Maputo (which accommodates 13), most of them in their early 20s (significant in itself in a country whose government has tried to root out religious belief among the young). They are now at the end of their first year's training.

"The main problem has been the food situation," said the bishop. "There is not enough food in Maputo, and the students are not included on the ration. But the diocese of Pretoria, with which we are linked, got us in some food, otherwise we would have had to send the students back home."

Nor are there any professional teachers. The bishop takes some of the subjects himself, some of the clergy take others, helped by three laymen. Help is needed with books, and with lay training.

At USPG Dinis was asked -- in effect -- whether Lebombo and Niassa might not find it easier to be members of a Province (such as Tanzania or Central Africa) other than that of Southern Africa.

He replied: "I feel that we in Mozambique are needed by the Province of Southern Africa. The very fact that I can go there from a Socialist country will open the eyes of those people to see that change does not mean that God becomes powerless.

"When I arrived in South Africa some people said 'How did you come here? Did you jump over the fence?' and I had to say, 'Well I went to a travel agent, asked for a flight to South Africa, bought a ticket, went to the airport and got into the flight -- so if anybody jumped the fence it was the airplane.'

"So you only put your clerical collar on when you arrived on our side?" they asked. And I said 'There is nothing which prevents me from walking around in my cassock.'"

USPG Secretary Canon James Robertson, who was present at Sengulane's briefing, commented: "One of the touching things is your lack of emphasis on structures. Have you a message for us about the importance of structures? Do you think they need to be redeemed?"

Dinis replied: "It is true that we need structures as a tool, but we are in danger of becoming the tools of structures. We need to establish structures which can be changed and indeed abolished."

Dinis' firm belief is that "Caring is not just caring for Anglicans or Christians but for all God's people. Both the Church and the Socialist government are here to stay. My role is one of reconciliation. Christians must not be hostile to the government but actually love them."

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PLANNERS BEGIN WORK  
ON 1985 CONVENTION

DPS 82255

ANAHEIM, Calif. (DPS, Dec. 9)\*-- The noise in the background was the clanking, clattering and roaring of construction machinery at work on a new addition to the Hilton Hotel here. But it didn't distract from the meeting of the Episcopal Church General Convention's Joint Standing Committee on Planning and Arrangements in the Terrace Room of the older part of the hotel.

Convened by Bishop Scott Field Bailey, secretary of the House of Bishops and Bishop of West Texas, at the request of Presiding Bishop John M. Allin, the Dec. 1-2 gathering included 25 committee members and staff.

The committee reviewed all aspects of the 67th General Convention of 1982 and made some preliminary recommendations for the 1985 Convention, to be held here within the Diocese of Los Angeles.

No one disputed Convention Manager Bob Wallace's assessment that the 1982 Convention was a success. "If we can do as well in Los Angeles, we'll have a very fine convention," he said.

The construction noise brought to mind one of the biggest problems facing the convention manager: hotel rooms. Should he try to urge people to stay at the Hilton and be all under one roof -- or should he promote the use of many lower-priced small motels near the Anaheim convention center? The committee suggested that Wallace make a sizable block of Hilton rooms available but also offer the smaller places as well. This convention thus is able to do something positive toward encouraging moderately priced housing -- not always possible at every convention. Wallace also suggested people share rooms to obtain lower rates.

The committee had to plan for a shorter Convention for the first time. The timetable they have suggested calls for the 1985 Convention to open on Saturday morning, Sept. 7 and adjourn on Sept. 14. It has been suggested to the Presiding Bishop that a Eucharist be celebrated in the Convention Center Arena in the morning on Sunday, Sept. 8, with what is called "The Opening Session" to be that evening. The only planned evening event will be a Los Angeles Night on Sept. 11, since legislative work may have to be done in the evenings. Committee members agreed that groups wanting to sponsor dinners and other special events would be "on their own" due to the shorter, tighter schedule.

The committee learned:

- of a cost overrun of around \$40,000 from the New Orleans Convention, with the final amount to be determined after some continuing negotiations with the Marriott Hotel there are concluded;
- of Allin's invitation to Archbishop of Canterbury Robert Runcie to preach at the 1985 meeting;
- of comments that have been received about the Opening Eucharist at New Orleans, ("It looked great on paper," said Allin who admitted some surprise at how things actually happened. Dean David Collins of Atlanta, vice president of the House of Deputies, said "This was my eighth General Convention and I have never known one to have a good opening service.");
- of Wallace's opinion that the Convention's contract with the Joseph T. Griffin Co., Louisville-based decorating firm, should not be renewed;
- that Allin's successor as Presiding Bishop probably will be elected during an executive session of the House of Bishops in St. Michael's Church, Anaheim, on Sept. 12, nominations having been made by a committee and from the floor during a joint session of bishops and deputies on Sept. 11;
- that the House of Deputies will elect a President to replace Dr. Charles Lawrence, who will have served three terms.

And the committee had some things to say:

"Los Angeles may be the shortest General Convention in history -- but can it be done?" -- Bob N. Wallace.

"Some found (the New Orleans Convention) dull but I found it far from dull ... there was a lack of acrimony, though the Convention did deal with some controversial issues ... the Peace resolutions, Jubilee, the Next Step, the Lutheran cocordat -- these are not unimportant and they happened at New Orleans." -- Charles Lawrence.

"I'm excited about the next three years because of the increased awareness of mission at New Orleans." -- Presiding Bishop Allin.

"We (The Triennial Meeting of the Women of the Episcopal Church) are happy to have our place in this wider body -- women are more than 50 percent of our Church's membership and the doers and enablers in many congregations." -- Betty Thomas Baker, Presiding Officer, 1982 Triennial Meeting.

The committee left Anaheim after having contributed to the construction of a General Convention -- a harder though quieter task than building a new hotel. The hope is that both will be finished by September 1985.

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Picture Captions

#82255/1        Less than three months following the close of the 1982 General Convention of the Episcopal Church, that body's Joint Standing Committee on Planning and Arrangements began making preliminary recommendations for the 1985 meeting in Anaheim, Calif., in the Diocese of Los Angeles. Meeting at the Anaheim convention center Dec. 1-2, the 25 committee members and staff set the dates for the triennial Convention as Sept. 7-14. Studying floor plans of the convention center are, l. to r., the Very Rev. David Collins of Atlanta's Cathedral of St. Philip and vice president of the House of Deputies; Bob N. Wallace of Louisville, Ky., General Convention manager; and Dr. Charles R. Lawrence of New York, president of the House of Deputies.

#82255/2        The Anaheim, Calif., convention center (above) will be the site of the Episcopal Church's General Convention, Sept. 7-14, 1985. The Joint Standing Committee on Planning and Arrangements met at the center Dec. 1-2 in order to begin the planning process. The meeting site is in the Diocese of Los Angeles.

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NICARAGUA TO ELECT  
FIRST BISHOP IN 1984

DPS 82256

By the Rev. Dr. Robert W. Renouf  
Director of Diocesan Center & Staff

MANAGUA, Nicaragua (DPS, Dec. 9) -- Resolutions on autonomy, alcoholism, peace, ministry to the poor, tithing, election of a Nicaraguan bishop and lay ministry were overwhelmingly approved by the delegates of the 13th annual diocesan convention of the Episcopal Church of Nicaragua, meeting in Managua, Nov. 20-21.

More than 60 delegates, representing the Miskito, Creole and Hispanic congregations of the Episcopal Church of Nicaragua, voted to elect their first Nicaraguan bishop in November 1984. The Rt. Rev. Cornelius Joshua Wilson of Costa Rica and Bishop-in-Charge of Nicaragua, was requested to continue in that capacity until a new bishop takes office in early 1985.

In other actions, the Anglican Institute of the Episcopal Church of Nicaragua was voted affiliate status with the diocese.

Wilson, in his convention address, identified three needs of the diocese as being leadership development for an autonomous church, community services -- especially to the poor and disadvantaged -- and spiritual renewal.

The convention pledged itself to the tithe as a standard of giving for the Episcopal Church in Nicaragua and urged all clergy and other church leaders to tithe and to teach the tithe as the standard.

The Episcopal Church of Nicaragua, founded as a part of the Anglican Church in the 1850s, will study autonomy for 1985.

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CHURCH LEADERS CONDEMN  
EL SALVADOR MASSACRE

DPS 82257

NEW YORK (DPS, Dec. 9) -- Seven members of a cooperative farm, part of a social program of the Episcopal Church in El Salvador, were massacred on Nov. 20 in La Florida, 65 miles west of San Salvador. Episcopal Church leaders strongly condemned the murder soon after learning the details.

The victims, all male, household heads, had their throats cut and their bodies dumped in a mass grave according to newspaper reports. As a result, more than 520 persons from the village have fled -- some taking refuge in the Episcopal diocese offices in San Salvador -- while 90 continue to live in constant fear at the farm. Among the dispersed persons there are 24 orphans and several elderly people. "It is something unbelievable," said the Rev. Luis Serrano, director of CREDHO, the Church sponsoring agency and the priest-in-charge of the 200 member congregation at the farm.

The farm at La Florida was purchased two years ago through a grant from church-related European funding agencies. The farm is producing cereals and sugar cane. "This is really a model of agrarian reform," said Serrano, "a unique program in the country."

The local press reported in San Salvador that "a large group of armed men" came to the farm and killed the leaders and workers of the cooperative. It is not known, (at this date) if the government has begun an investigation of the killings, a step that was demanded in a public statement by the Human Rights Commission of El Salvador. Weeping, while talking on the telephone, Serrano said: "They have killed these innocent people. This is the most horrendous thing I have seen in my entire ministry." Among the victims was a man who had been traveling to the offices in San Salvador while undergoing treatment for cancer.

In New York, Episcopal Church Presiding Bishop John M. Allin asked the Rt. Rev. G. Edward Haynsworth, partnership officer for Latin America and Bishop-in-Charge of El Salvador, to interrupt a scheduled meeting of Province IX and fly to El Salvador.

Allin sent a cable to the U.S. Ambassador to El Salvador Deane Hinton asking him to press for investigation of the killings and to see that justice be done. Allin was joined by the Archbishop of Canterbury and Primate of the Anglican Church of Canada in this appeal.

DPS 82257/2

This is the third assassination involving members of the Episcopal Church. In 1979, the South African Ambassador to El Salvador, Archibald Dunn, was kidnapped for several months and then killed. He was a member of the vestry of St. John's Church in San Salvador.

In August 1981, Dr. Rosa Judith Cisneros, 45, a lawyer who headed the legal aid program of CREDHO was assassinated as she was leaving her home. In neither case have the culprits been found.

On several occasions the tiny Episcopal Diocese of El Salvador has repudiated violence and has called on the nation to find "the Christian way of love" in solving the armed struggle.

The Executive Council of the Episcopal Church urged in February 1982 the U.S. government to curtail all military aid to El Salvador and to press for a negotiated settlement among the different warring factions. The Louisiana General Convention called upon the United States and other nations to end military aid to the government or any faction in El Salvador and other Central American countries and work to establish a just and lasting peace.

Since 1976 the Episcopal Church has been operating CREDHO, a huge social and economic program which provides training and technical assistance to hundreds of campesinos.

The Presiding Bishop's Fund for World Relief has sent \$5,000 to the Church in El Salvador to assist with the immediate housing, food and clothing needs of the victims' families. In a telephone conversation Serrano reported that several of the children have been placed in an S.O.S. village in Sonsonate, a coastal town. "They gave us space but told us that they did not have enough food for all of them," said Serrano.

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Attachment: Text of Joint Statement on Massacre in El Salvador

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JOINT STATEMENT ON MASSACRE IN EL SALVADOR

On November 20, a large group of armed men invaded a church-supported cooperative farm in La Florida, El Salvador, where they murdered, in execution style, seven (7) leaders of the farming venture. The assassinations left behind widows, twenty-four (24) orphans, a community in shock and fear, and another chapter in the decimation of civilization in El Salvador.

An appeal has been made to the government of El Salvador for an official investigation into the massacre at La Florida. We join in that appeal and join with those voices of sanity who are working for peace in that beleaguered country.

The Right Reverend G. Edward Haynsworth, The Bishop-in-Charge of El Salvador and Latin American Partnership Officer of The Episcopal Church, has been dispatched to San Salvador, to coordinate and communicate the Church's response.

The Episcopal Church in The United States has established a ministry with the survivors to assist with housing, food and clothing.

We cannot stand by passively as the survivors of La Florida take down the victims from the cross of war. We cannot stand by emotionless as the widows and orphans gather the dead in their arms.

We assure the people of La Florida and all El Salvador that our prayers remember them and their dead, our hands are extended to share their burden, our moral persuasion is pressed against the wheels of government to speed justice. We cry out again: Let this madness stop.

The Rt. Rev. John M. Allin,  
Presiding Bishop, The Episcopal Church  
The Most Rev. Robert Runcie,  
Archbishop of Canterbury  
The Most Rev. Edward W. Scott,  
Primate, Anglican Church of Canada

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